Important principles

The first principle: Being blessed is not inherited. *Allaah*, the Most High said: And We blessed him and Isaac. But among their descendants is the doer of good and the clearly unjust to himself. (37:113) i.e. He placed *barakah* in *Ibraaheem `alaiyhis salaam* and his children while from his and Ishaaq's descendants, are believers and disbelievers

The second principle: The prophets *`alaiyhimus salaam* are the best of mankind. No one has achieved their eminence, no matter how high a status they possess. So, whoever claim that the saints are like prophets has indeed made a grave mistake and degraded the status of the prophets *`alaiyhimus salaam*. They have likened others to them, even if it is just from this one angle. Thus, it is not allowed to seek *barakah* (blessings) from that which comes from the physical self (of any saint) like their spit, sweat, etc. This is only permissible for the prophets *`alaiyhimus salaam*.

The third principle: Whatever the *sahabahs* (companions) did whilst seeking blessings through the prophet *sollAllaahu `alaiyhi wa sallam*, was only from his noble body and whatever came from him like his saliva, his hair and the like. Additionally, it is not reported that any of them went to the places he *sollAllaahu `alaiyhi wa sallam* went to as a means of following him in order to seek blessings from it. Moreover, they did not take the places that he *sollAllaahu `alaiyhi wa sallam*, passed by as places of prayer or *du'aa*. Actually, `Umar may *Allaah* be pleased with him, ordered the cutting down of the tree that people thought that the prophet *sollAllaahu `alaiyhi wa sallam*, took the oath of allegiance from the *sahaabahs* under. He `Umar, may *Allaah* be pleased with him, prohibited people from specifying places for prayers that the prophet *sollAllaahu `alaiyhi wa sallam*, prayed in without intending it specifically or mentioning any specific virtue for such a place.

Important Principles Continued

The fourth principle: whatever was narrated that showed that Ibn Umar strove to go to the places where the Prophet *sollAllaahu `alaiyhi wa sallam*, went to was to follow the prophet *sollAllaahu `alaiyhi wa sallam*, and not to seek *barakah* from these places. The proof for that is that he did not do in those places except what the Prophet *sollAllaahu `alaiyhi wa sallam*, did in them. So, for example, the place in which the prophet *sollAllaahu `alaiyhi wa sallam*, urinated, he only urinated there and did not touch the dirt for *barakah* or make *du'aa*, or prayed, or did any other worship there. This shows that he only did it seeking the *barakah* of following the prophet *sollAllaahu `alaiyhi wa sallam*, and not seeking *barakah* from the place.

The fifth principle: is that the *barakah* that is allowed has a specific way to be sought in the *sharee'ah*. So the *barakah* of *eemaan* (belief) and *taqwaa* (piety) are earned through believing in all that was brought to us from the messenger of *Allaah*, *sollAllaahu `alaiyhi wa sallam* like the *sahabah* believed, may *Allaah* be pleased with them. *Allaah*, the Most High said: So if they believe in the same as you believe in, then they have been [rightly] guided... (2:137) - And *taqwaa* (piety) is earned by fulfilling the commands and avoiding the prohibitions.

The *barakah* (blessings) of the *Quraan* is earned through reading it slowly, pondering upon it, learning it and acting upon it.

The *barakah* of remembering *Allaah* is earned by doing the prescribed *dhikr*, in the same way and with the same amount that the prophet *sollAllaahu `alaiyhi wa sallam*, did, without inventing new ways

The *barakah* of food and drink, like dates, black seed and honey is gained by eating it and using it as medicine along with the prescribed *ruqyah* (reciting *Quraan* to cure sorcery, etc.).

The *barakah* of places is gained by seeking ones provision in them, planting in them and doing whatever is prescribed to be done in them.

The *barakah* of Makkah, Madinah and Ash Shaam is earned by living in them and worshipping in them in the specific ways that worship were prescribed for them.

The *barakah* (blessings) of *masjids* is gained by building them, reading *Quraan* in them, praying in them and doing all the different acts of worship that were narrated to us from the prophet *sollAllaahu `alaiyhi wa sallam*, concerning them and not inventing any new acts of worship in them.

The *barakah* of the *Muslim* is gained by accompanying them, sitting with them, marrying from them and seeking their advice in whatever they are specialists in.

The *barakah* of the scholars is gained by seeking *Islamic* knowledge from them and seeking their *fataawaa* (*Islaamic* ruling in any matter)



الرئاسة العامة لشؤون المسجد الحرام والمسجد النبوي
هيئة الأمر بالمعروف والنهي عن المنكر بالمسجد الحرام

THE CONCEPT OF BARAKAH (BLESSINGS)

In the *Quraan*, *Sunnah* and from the narrations of the *Sahaabah*







AT-TABARRUK

AT-TABARRUK IS TO SEEK BLESSINGS, THAT IS: SEEKING TO ATTAIN GOOD REWARDS OR WORLDLY BENEFITS.

PERMITTED WAYS OF SEEKING BLESSINGS

Seeking Blessings is allowed when sought from *Allaah* through the ways approved by the *sharee'ah* (the *Islaamic* Legislation)

Barakah is one of the greatest things that benefits the *Muslim* in his worldly life and in the hereafter because it brings about tranquility and happiness, and through it, curing and great rewards are achieved. The Prophet, *sollAllaahu `alaiyhi wa sallam,* made clear those things that contains *barakah,* how to seek it and the means that lead to it. He, *sollAllaahu `alaiyhi wa sallam,* also warned with the sternest warning against the ways of those who deviated in seeking it correctly by resembling it to the actions of the polytheists. He, *sollAllaahu `alaiyhi wa sallam,* said: *By the one in whose Hand is my soul, you have said the like of what the Children of Israel said:* **"O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.** (7:138) [Narrated by At-Tirmidhie who said it is good and authentic]

Seeking *barakah* (blessings) is allowed if it fulfils the following conditions:

1. There must be proof for it from the *Quraan and Sunnah* that confirms that *barakah* is found in that thing from which it is sought.
2. The one seeking barakah must believe that the *barakah* and the thing that possesses the barakah are from Allaah, the Blessed and Most High. He, *sollAllaahu `alaiyhi wa sallam,* said: *All barakah (blessings) is from Allaah* [al-Bukharie]
3. That the way used to seek the *barakah* is allowed in the *Sharee`ah,* otherwise the seeking of the *barakah* would be prohibited.

BARAKAH THAT IS MENTIONED IN THE *QURAAN* AND AUTHENTIC *SUNNAH* ARE TWO TYPES :

TANGIBLE *BARAKAH*

a) The *barakah* (blessings) of taqwaa (righteousness): **And if only the people of the cities had believed and feared (i.e. have Taqwaa) for Allaah, We would have opened upon them blessings from the heaven and the earth...** (7:96)

b) The *barakah* of Quraan and haadeeth: from it is ruqyah (i.e. reciting Quraan to cure sorcery, etc.) and seeking cures through it. He, the Most High said: **And We send down of the Qur'an that which is healing and mercy for the believers...** (17:82)

c) The *barakah* that specifically relates to the prophets *`alaiyhimus salaam,* like seeking blessings from their saliva, hair, the water that they used for *wudoo,* or whatever had contact with them and then they took it off (like their clothes)...however, none of these things exist.

d) The *barakah* (blessings) of certain food and drink, like *Zamzam* water, olives, milk, rain, the date palm, the *suhoor* meal (to begin one's fast), and black seed, etc.

e) The *barakah* of some animals, like sheep and horses

f) The *barakah* of certain places that possess *barakah,* e.g. Masjids, Ash-Sham, Makkah, al Madinah, and Yemen

g) The *barakah of (dhikr)* remembering *Allaah.* He, the Most High said: **'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. (10) He will send [rain from] the sky upon you in [continuing] showers (11) And give you increase in wealth and children and provide for you gardens and provide for you rivers. (12)** [Nooh 1012-]

INTANGIBLE *BARAKAH*

a) The *barakah* of *Islaam* is tranquility, happiness and comfort: **So whoever *Allah* wants to guide - He expands his breast to [contain] Islam...** (6:125)

b) The *barakah* of following the messenger *sollAllaahu `alaiyhi wa sallam.* Allaah, the Most High, said: **He who obeys the Messenger has obeyed Allah...** (4:80) and *Allaah's* statement: **And if you obey him, you will be [rightly] guided.** (An-Noor 24:54) - So by following him *sollAllaahu `alaiyhi wa sallam* one obeys *Allaah* and is guided.

c) The *barakah* of good actions. Aboo Hurairah, may Allaah be pleased with him, narrated that the prophet *sollAllaahu `alaiyhi wa sallam,* said: *Whomever stands for (the night prayer in) Ramadaan out of faith and seeking its reward his sins would be forgiven.* [al-Bukhaarie]

d) The *barakah* (blessings) of the *Quraan:* **And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and fear *Allaah* that you may receive mercy.** [6: 155]

e) The *barakah* (blessings) of remembrance of *Allaah.* **...Unquestionably, by the remembrance of *Allah* hearts become tranquil."** [13:28]

f) (The *barakah*) of *Hajj, `Umrah,* fasting, fulfilling the needs of the *Muslims,* maintaining family ties, etc.

THE PROHIBITED TABARRUK (WAYS OF SEEKING BLESSINGS)

This is by seeking *barakah* from other than *Allaah* or seeking it through ways that are not legislated in the *Sharee`ah* (*Islaamic Law*).



TABARRUK THAT IS PROHIBITED ARE TWO TYPES:

A) TABARRUK THAT CONTAIN *SHIRK* (POLYTHEISM)

This is to believe that the person from whom blessing is sought is the one who grants it to others by himself or that he grants it along with *Allaah,* whether he claims that he gives it by *Allaah's* permission or not. (Another form of *shirk*) is to ask someone for something that no one is able to do except *Allaah.*

When some people who newly accepted *Islaam* asked for a tree to seek *barakah* from, the prophet, *sollAllaahu `alaiyhi wa sallam,* said: *By the one in whose Hand is my soul, you have said like what the Children of Israel said:* "**O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.** (7:138) [Narrated by At-Tirmidhie who said it is good and authentic]

Examples of this type of seeking blessing is like seeking cure, provision or children from someone or seeking it from trees, stones, buildings, columns, the doors of the *Masjid Al-Haraam* or the Prophet's *masjid* or seeking it from the cave of *Hira* or the *Thawr* cave or the column in *`Arafah*

B) TABARRUK THAT IS *BID`AH* (INNOVATION)

This is by seeking blessings from things that are not proven to have blessing believing that *Allaah* placed *barakah* (blessings) in them. It can also be by seeking *barakah* from what is established to have *barakah* in it, but using ways that are wrong and have no basis. This is of two types:

The first is seeking blessing with something that there is no proof to establish that it contains *barakah,* like touching the clothes of those who are thought to be saints, or drinking after they drank (from the same vessel), or kissing their graves, touching it, taking its dirt to seek its *barakah,* or praying at the grave and making *du`aa* at it.

The second is seeking *barakah* from something that is established to have *barakah* but in a way that goes against the *sharee'ah,* like touching the *masjids* and the stones in Makkah and Madinah for *barakah.* This is also done by praying and making *du`aa* at specific places that there is no proof to establish that it should be specified for extra worship like the seven Masjids in Al Madinah or places that they claim that the prophet *sollAllaahu `alaiyhi wa sallam,* sat at.